The TAHRIK-i-Jadid

Editor :
NASEEM SAIFI

SHAHADAT 1355 H.S.
APRIL 1976 C.E.

Digitized by Khilafat Library Rabwah

The Executives of the three Muslim Parties viz Muslim Congress of Nigeria, United Muslim Party and Muslim Welfare Association, holding a joint session at Mapo Hall, Ibadan. N. M. Naseem Saifi is the only Pakistani in the picture.

نائیجیریا میں مسلمانوں کی تین بڑی جماعتوں کا ماپو ہال ابادان میں مشترکہ اجلاس ہورہا ہے ۔ احمدیہ مسلم مشن کے انچارج نسیم سیفی صاحب کی یہ تجویز منظور کرلی گئی کہ نئی تشکیل کردہ پاڈی کا نام مسلم کانگریس آف نائیجیریا ہی رہے

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

VOL. XII — No. 4
APRIL 1976

Editor
NASEEM SAIFI

Digitized by Khilafat Library Rabwah

THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

ACTIONS AND PRAYER

WHEN it is the time for the grace of God to be granted to someone, all the means for the acceptance of the prayer are put together by God; one feels a burning in the heart and a great desire to pray. But when the time is not ripe for the acceptance of the prayer one does not feel any sort of contentment of the heart and also one does not feel inclined to pray fervently, however one might try to persuade oneself. The reason for all this is that sometimes God wishes His own will to be accepted by the man as it is and with pleasure and sometimes He accepts the prayer and thus does what His servant asks Him to do. I therefore, expect the acceptance of the prayer very seldom unless I have an inkling from God Himself, and I keep myself contented with whatever the will of God might be, and I am pleased with it the same way as I would have been pleased with the acceptance of the prayer that I

(*Continued on page 2*)

Printed at the Nusrat Art Press, Rabwah & published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

might have offered ; the truth is that the blessings of resignation to the Will of God are much more and they produce better results.

Malfoozat Vol. I, p. 440

THE fact is that he who does not perform appropriate deeds, does not really pray ; he only wants to try God. That is why it is essential that before praying for something it is vitally important that one should make use of all the sources available to him. This is what really prayer means. One should think over his beliefs and actions, for the practice of God is that He makes the reformation through some relevant means, that is, He makes the means available.

(Malfoozat Vol. I, p. 118)

LESSONS ON ISLAM

(4 PARTS)

Price Dollar 1.00 per set of fourparts

Can be had from

The Oriental & Religious

Publishing Co., Ltd.,

Rabwah—Pakistan.

Digitized by Khilafat Library Rabwah

AHMADIYYA CENTENARY JUBILEE FUND

Do you know that the second stage of Ahmadiyya Centenary Jubilee Fund has passed ? We are now in the third stage and all of us are required to pay our promises according to the stages through which we pass.

Hazrat Khalifatul Masih III has already told the Jamaat that the programme has started taking shape. The mosque in Sweden is nearing completion and another one in Norway is about to start very soon. Though the expenditure on these mosques is to be met with by the Jamaat in Europe and America, there are a lot of other things, for which the donations are needed from all over the world.

Have you paid your own share ? It not, please pay up the arrears as well as the promise for the current year. God bless you all.

Amen

KHUTABAS

Digitized by Khilafat Library Rabwah

Try to learn the Holy Quran and act upon it

On Friday the 12th of December, 1975, Hazrat Khalifatul Masih III drew the attention of the members of the Jamaat to the fact that they should try to learn the Holy Quran and the Islamic teachings. They must remember that what the Holy Quran teaches and what Islam tells us to do are the things that will remain practicable till the end of the world. He remarked that whatever the needs that arise and whatever the demands of human life on this planet, they have been met with by the Word of God and the Islamic teachings also bring the blessings and enlightenment for everyone ; these also we should try to achieve.

Huzur said "These are the two things that the Promised Messiah, peace be on him, has in this Age presented to the world but they can be achieved through righteousness and Fear of God and by living a godly life. We who have accepted the Promised Messiah, peace be on him, should always ponder over our faith and try to find out what responsibilities rest on our shoulders by joining the fold of the Imam of this Age. We claim and we proclaim to the world that the Holy Quran is the most perfect Book and Islam is the best religion and the only true one in this Age. We have believed in these things because they are nothing but truth and they satisfy our needs from whatever angle we look at them. The teachings of Islam do not prove their truth and validity through intellectual aspect only, they show their practicability for all the people and for all the times, through actions and deeds."

Huzur, before closing, exhorted the Jamaat - be they old or young, men or women, to learn the Holy Quran and create a relationship with living God so that they may deserve the blessings of God. He told them to be praying to God for His guidance in all that they do and also to make their lives pure and righteous. He said : "It is only through prayers that we can achieve our aim - and we should therefore pray to God very fervently and constantly."

—◀▶—

Pray to Allah for help

On Friday the 19th of December, 1975 Hazrat Khalifatul Masih III reminded the Jamaat that "in view of the circumstances through which the Jamaat is passing, every member of the Jamaat should pray fervently." He remarked that it was not possible to pass even one moment of life without the help of God. The people of the world have abandoned God and they are living extravagantly luxurious lives. "When we call them to God and draw their attention to the light of the Holy Quran they get annoyed with us and they pour their venom on us."

As for ourselves, Huzur said, we

are very weak and we have no means whatsoever, yet God has entrusted us with duties which are very heavy. If Allah does not help, we cannot carry out our work. It is only through His help that we can achieve our objective and that is why it is most essential that we should always be praying to Him that He may manifest Himself to us and grant the needed succour.

Develop your God-given Talents

Digitized by Khilafat Library Rabwah

On Friday the 5th of March, 1976, Hazrat Khalifatul Masih III continued the theme of predestination in his Sermon. He made mention of the criticism of the Islamic teaching of predestination by the Christians. They say that this teaching of Islam shows that man has no control over his actions and therefore the question of punishments or rewards should not arise at all. The fact is that real and true teaching of Islam which has been explained at length in this age by the Promised Messiah, peace be on him, is that God has created everything and He has set a measure for everything.

Huzur said that "God has tied the predestination with the means that He has created and things take shape in accordance with the evolutionary system. In other words it can be said that God has created everything and having created them He has destined that everything should work and develop in its own sphere. Predestination therefore might mean that spheres have been fixed by God and within those spheres everything could go on making all the progress that it can. This really shows that man has been given the chance to work as he likes or in other words he has been given the control of his actions. Predestination does not come in the way of our actions to thwart them rather it fixes a sphere and leaves the human being free to act as they like. That is why the punishments and the rewards.

Before closing, he said, "you should always remember that you have been made responsible for your actions, for, you can do good, if you like and you can do bad if you choose to do so. Of course one cannot go beyond one's sphere. This word 'sphere' can also be termed as talents. The Holy Prophet Mohammad, peace and blessings of Allah be upon him, had the widest sphere and the highest talents so much so that neither anybody had the like of them nor anybody will have them in future. We should appreciate the talents that God has granted to everyone of us and develop them fully. We should try to win the love of God by sincerely doing appropriate deeds. May God enable all of us to do the needful". Amen.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE

This is an organ of the

AHMADIYYA MOVEMENT

address

The Review of Religions,

Rabwah—Pakistan.

Digitized by Khilafat Library Rabwah

RABWAH DIARY

MRS. RANI, the mother of Ghulam Nabi Malik, died on 19- -76 at the age of 75. Her only son is working as a missionary in Sierra Leone. She had performed the will and stood steadfastly to it She was buried in the Special Graveyard (Bahishti Maqbarah).

—◀▶—

A three day Seminar on "East Africa" was held in Jamia Ahmadiyya under the auspec es of Al Jam'iyyatul Ilmiyyah on 23, 24 and 25th February 1976. It was opened by Maulana Sheikh Mubarak Ahmad former Chief Missionary and Ameer of the East African Ahmadiyya Muslim Mission who also presided over the first day proceedings. He spoke on the second day about "Ahmadiyya Mosques in East Africa." Habibullah Chaudhary, Mohammad Ali Kaire and Ahmad Issa introduced the audience to East African countries. Prof. Saud Ahmad Khan of Government Talim-ul-Islam College gave historical background of Islam in East Africa. F.I. Bashir, Professor Jamia Ahmadiyya and a former missionary to East Africa, described the progress of Islam along with the services rendered by the Ahmadiyya community towards its propagation. Hafiz B. D Obeidullah gave the history of Islamic progress in Uganda. M. I. Soofi read a paper on the ge ographical, natural and economical position of Uganda. Both of them had worked there as missionaries. Habibullah Chaudhry read out a paper about African Customs written by his father, Inayatullah Chaudhry, who had served as a missionary in East Africa for more than twenty years. N. D. Muneer, the founder editor of East African Times, dilated on the development of Press in East Africa. The Principal Jamia Ahmadiyya, and G. B. Saif, professor Jamia Ahmadiyya, also spoke for a few minutes. M. Munawwar, former missionary in charge of Tanzania, read out two papers on "The role of the Ahmadiyya community in the progress of Swahili Language" and 'Some Interesting Events during the Missionary work'. He also presided over the meeting on the second day. The third day proceedings were presided over by the Vakil ut-Talim, Naseem Saifi. Shabbir Ahmad Chaudhry, the Vakil-ul-Maal I, entertained the public for an hour at the end by showing some slides about the Missionary work in East Africa. A silent prayer brought the Seminar to an end.

—◀▶—

Mirza Omar Ahmad's wedding took place on 29 2 76 to Amatul Kafi, daughter of Major Sayyid Saeed Ahmad of Lahore. Marriage party headed by the father of the bridegroom, Dr. Mirza Munawwar Ahmad, younger brother of Hazrat Khalifatul Masih III, proceeded to Lahore by cars. They left for Rabwah on the same day with the bride after a short ceremony and prayer led by Chaudhry Mohammad Zafrullah Khan. Waleema party was held on the following day.

—◀▶—

Hazrat Khalifatul Masih III, formally opened a new guest house on March 4, 1976. It was under construction since last year on the western lawn adjacent to the Central Offices of Sadr Anjuman Ahmadiyya.

Before opening it, Huzur said in a short speech that Almighty God had promised Hazrat Ahmad, peace on him, of a progressing community and had commanded him to go on increasing the lodging space for the guests visiting him and the centre in increasing numbers. During 1974, Allah diverted his own attention to the same revelation وسع مکانک which showed that the trouble then facing the community was of a passing nature and that God will continue to shower His blessings on it and make it grow in number and strength".

"The revelation", said Huzur, "also indicated that the means will always be made available to the Jamaat to go on constructing more houses and guest houses. This promise has seen its fulfilment and we have already completed three guest houses and another will be built during the current year."

Huzur said, "Every year we make elaborate arrangements to accommodate the guests attending the Annual Meeting and we have always felt that the accommodation was not enough."

—◀▶—

Amatul Aleem Asmat, daughter of Mirza Waseem Ahmad of Qadian, was married to Mansoor Ahmad Khan, a grandson of Hazrat Nawab Mubaraka Begum, on March 13, 1976. Mirza Waseem Ahmad, brother of Hazrat Khalifatul Masih III and Propaganda Secretary Sadr Anjuman Ahmadiyya Qadian, had reached Rabwah with his family on 1-3-76 for the purpose. After a short ceremony held in Masjid Mubarak, Mirza Mubarak Ahmad led prayer for the well being and prosperity of the couple. Waleema feast was arranged the following day by the father of the bridegroom, Nawab Masood Ahmad Khan, at his residence.

Digitized by Khilafat Library Rabwah

Mansoor Ahmad Khan Shahid devoted his life for serving Islam and returned from West Africa a short while ago where he had been engaged in missionary work.

—◀▶—

Mrs. Amina Begum, wife of Mian Abdur Rahim of Qadian, died of heart attack on March 13, 1976 at the age of 67. Her husband had been staying at Qadian as a darvesh since the partition of India 29 years ago and she looked after the children here at Rabwah. One of her children, Abdul Basit Shahid, is working as a missionary in Kenya, East Africa. The lady had performed the will and was buried in *Bahishti Maqbarah* the next day.

—◀▶—

A male child was born to Mirza Luqman Ahmad, second son of Hazrat Khalifatul Masih III, late in the night on March 13, 1976. The boy is the first grandson of Huzur who named him Rizwan Ahmad.

—◀▶—

First position in the University

Miss Qudsia Naheed, daughter of Malik Dost Mohammad of Rabwah, has acquired first position in the B. A. examination held by the Punjab University this year. Miss Naheed (Roll No. 24515) got 496 marks out of 700. Alhamdolillah !

—◀▶—

Notes & Comments

The Holy Quran

Commenting upon the verse

Digitized by Khilafat Library Rabwah

والذين اذا انفقوا لم يسرفوا ولم يقتروا
و كان بين ذالک قواما

Hazrat Muslih Mauood says :

God says that this also is one of the signs of the servants of Rahman that when they spend they are neither extravagant nor are they niggardly. Extravagance has become so common a disease these days that the definition and distinction of a Muslims is considered to be his spending everything that he has and keeping back nothing with him. That is, whereas the Holy Quran says that the true Muslim is he who is not extravagant, the Muslims of this age think that the true Muslim is he who sells every article of his and spends away all the proceeds.

Hazrat Khalifatul Masih I used to say that a certain person inherited a lot of wealth from his father. He called his friends and acquaintances and asked them how he could spend it. Everybody told him of one method or the other but he did not like any of those methods. One day he was passing through a bazar and there he heard the sound of cloth being cut with the scizzors by a cloth merchant. He liked this sound so much that he ordered his servants to buy the cloth every day and cut it into pieces in his presence. The servants started doing that ; they would bring the cloth every day and cut it into pieces in his presense and they did this work throughout the day. In this way, he did spend his money but what a foolish way of spending it is. If somebody has got hundreds of thousands of rupees with him, he can easily spend the whole of it (in this way) and become a destitute in no time.

The Holy Quran has drawn the attention of the disbelievers to the fact that though they got enough of wealth from the forefathers but instead of putting it to some better use that could be a cause of their progress, they started spending it lavishly on their own persons and that finished their talents and they became a prey to downfall and degradation.

Hazrat Khalifatul Masih I, may God be pleased with him, used to say that it was easy to earn money but it was difficult to spend it. What he used to say is an undeniable fact. There are a lot of people in the world who earn money but since they do not know how to spend it, they throw themselves into difficulties. On the other hand, there are many others who earn much less but since they know how to spend it, they make their two ends meet very nicely.

However, Islam tells us that the sign of the servants of Rahman is that when God grants them the upper hand in the world, they are neither extravagant nor niggardly i.e. they do not keep back the national wealth in such a way that the progress may be retarded, nor do they spend in such a way that the people may start com-

plaining against them. That is the example that the Holy Prophet, peace and blessings of Allah be upon him, gave to the world. God made him a king and hundreds of thousands of rupees came to his hand but he was neither niggardly nor an extravagant; nobody was deprived of his right.

The Hadis

It is related by Hazrat Abu Huraira, may God be pleased with him, that nobody who sheds tears for fear of God can enter the hell till the milk can go back in the teats, nor the dust (that falls on some one) in the way of Allah and the smoke of the fire of the Hell can go together.

What the Hadis actually means is that he who sheds tears for fear of Allah makes himself so deserving of the mercy of God that it simply is not possible that he should be thrown in the hell-fire. He will certainly be saved from it ; the grace of God will cover him and take him to the paradise.

Also the person who goes about in the way of Allah is spending his life in so good a cause that he deserves the mercy of Allah and he will surely be saved from the hell.

Although it is not always good to point to the people that such and such person is saved from the hell-fire and will certainly go to the paradise (for who knows what is going to happen to him in future, whether he will remain sincere the same way or he will change) we can point to the good deeds and say that those who do those will certainly deserve the mercy of Allah. That is what the Holy Prophet, peace and blessings of Allah be upon him. has done in this Hadis. He has pointed to two things which attract the mercy of God.

May Allah make all of us deserving of His mercy. Amen.

The Muslim World

Digitized by Khilafat Library Rabwah

Sheikh Abdul Aziz bin Saleh, Imam of the Masjid i-Nabawi visited many places and conducted Friday Services in quite a number of towns. He arrived in Islamabad on the 13th of February and first led the Friday Prayer there. In his Sermon the Imam of the Masjid-i-Nabawi told his audience that Islam was the greatest unifying force for mankind as it abolishes all types of discrimination among the people of the world and does away with all distinctions of colour. While recording an interview for the external service of the Radio Pakistan, in Karachi, the Imam said that the main object of his visit to Pakistan was to strengthen the bonds of Islamic brotherhood and solidarity among the Muslims all over the w rld in general and the Muslims of Pakistan in particular.

On another occasion the Imam said that Saudi Arabia will always be found prepared to offer all kinds of assistance to the Government and the people of Pakistan and that this stemmed from the depth of brotherly relations existing between the two countries.

On the 20th February the Imam of the Masjid-i-Nabawi led the Friday Service in Lahore where he stayed some days and had a number of engagements on all levels.

He left for Karachi on the 23rd of February and that was his last leg of the visit to Pakistan. As usual, he was accorded a rousing welcome. In Karachi he led the Friday Service on the 27th of February.

On the 26th of February, at a lunch given by the Jamaat Ahl-i-Hadith, the Imam said that the Muslims should spread the teachings of Islam and prove themselves to be true Muslims.

Visiting the Sick

Digitized by Khilafat Library Rabwah

Writing in the Daily Al-Fazl, Maulvi Sultan Ahmad Pirkoti says :

"Visiting the sick is a good moral and Islam has laid stress on it. The Holy Prophet, peace and blessings of Allah be upon him, says that one of the objects of his advent is that the morals should be perfected. God says about the Holy Prophet, in the Holy Quran : Verily you have excellent morals. Hazrat Ayesha may God be pleased with her, on being asked, told the people that the morals of the Holy Prophet were 'the Holy Quran' which in other words meant that the Holy Prophet put the teachings of the Holy Quran into practice."

Maulvi Sultan Ahmad further says : It is a pity that the generality of the Muslims have lost sight of these things and they have particularly forgotten the good that lies in the visiting of the sick people. The Holy Quran says that all the Muslims are like brothers and therefore their affection for one another should be much greater than those of others. They should think of one another and they should sympathise with them. There are a number of Traditions of the Holy Prophet peace and blessings of Allah be upon him, which tell us how important it is that we visit the sick.

It is reported that the Holy Prophet, peace and blessings of Allah be on him, instructed the Muslims to do seven things one of them being visiting the sick (others may also be mentioned here : joining the funerals, praying for the person who sneezes i.e. when he says *Alhamdolillah*, others should say *Yarhamokallah*, answering the greetings of others, trying to make the oaths truthful, to accept the invitations and to help the oppressed people). At another time the Holy Prophet, peace and blessings of Allah be upon him, is reported to have said that six qualities should be found in a believer. One of these qualities is to visit the sick The Holy Prophet is also reported to have said that on the Day of Judgment God will ask some people why did they not visit Him when He was sick. It will be a surprise for those people and they will ask God when was He sick and how could He be sick at all, for, He is Allah Allah will then point to somebody and say that that servant of mine was sick and you did not visit him and that actually means that I was sick and you did not visit Me. The Holy Prophet is also reported to have been visiting the non-Muslim sick people—even the Jews.

It is mentioned in the Traditions of the Holy Prophet that when somebody visits a sick person, an angel shouts from the skies : you have done well and your walking for this purpose is a source of blessing for you; by visiting the person you have prepared an abode for yourself in the paradise.

Another Hadis tells us that when a person goes to visit a sick person, all the time that he sits there with the sick, it is as if he is eating the fruit of the paradise and the pleasure of God covers him up. If he does so in the morning, the angels—seventy thousand in number—continue praying for him till evening.

Digitized by Khilafat Library Rabwah

In short, the Holy Prophet, peace and blessings of Allah be upon him, has laid great stress on visiting the sick and we, the Ahmadis, whose claim it is that we have to spread the revived Islam in the world, must act upon all the injunctions of the Holy Prophet. May God enable us to do that. Amen.

—◀▶—

Degree in Medicine

Dr. Idi Mwanga has been posted at the Government hospital, Mwanza, Tanzania after taking his degree in medicine from the Makerere University College, Kampala, Uganda. He joined the college after finishing secondary education in Tanzania.

Dr. Mwanga, a youngman of 25 years of age, is a sincere Ahmadi and takes keen interest in religion. Throughout his stay in Uganda he kept in touch with the local missionary as well as the missionary in Dar-es Salaam. His compatriots always admired his religious zeal and were impressed by his personal example.

After reaching Mwanza, the regional missionary Sheikh Y. A. Kambaulaya gave a tea party in his honour and introduced him to members and friends Dr. Mwanga belongs to Pare tribe, in Moshi area, and is related to Sheikh Abutalib I. Sandi, regional missionary in Dodoma region. He is regular in monthly subscriptions and offers every assistance, financial and otherwise, to the community. He is the first Tanzanian Ahmadi to become a doctor of medicine.

—◀▶—

It is Ironical...

Dr. Freeland Abbot of Massachusetts University, USA writes in his well-known book *Islam and Pakistan*:

> "All the arguments advanced by the Ahmadiyya Movement against other faiths have in course of time been accepted in their entirety by its vociferous opponents. Due to its enthusiasm and its continued attacks on Christianity, this Movement has instilled in the hearts of majority of Muslims a conviction about the truth of the teachings of Islam. Though it is true that the personal claims of Mirza Ghulam Ahmad have not gained acceptance and his writings are still looked upon with contempt among Muslims, yet their hearts have become convinced that the success of Christianity is not the cause of the advancement of the West and that the true faith in the world is Islam. This is the basic characteristic of the Ahmadiyya Movement. However, it is ironical that the Muslims of the Indo-Pakistan are ranged against a Movement whose both branches have done more work with regard to defence and extension of Islam than any other Movement."

—◀▶—

Three Chiefs join Ahmadiyyat

The following Cablegram was sent by Maulana M. I. Munir, Chief Missionary and Ameer of Sierra Leone, to the Headquarters at Rabwah :

> "Sierra Leone Ahmadiyya three days conference held at Boajibu ended successfully. Two thousand Delegates gathered along with Cabinet Ministers, Paramount Chief and Leaders of the Muslim Organ zations. Ahmadiyya Primary and Secondary Schools students religious display thrilled the audience. Messages from Hazrat Khalifatul Masih III, Vakile Tabshir and other Missions inspired the listeners. Alhaj Sanusi Mustafa, President of the Muslim Congress, appealed to all Muslims that they should associate themselves with the Ahmadiyya Movement for the progress of Islam. Annual Shoora also deliberated two sessions successfully. Participants visited Nusrat Jahan Ahmadiyya Hospital Boajibu equipped with X-Ray—Laboratory and a Modern Operation Theatre. They were jubilant over the great strides the Jamaat has taken towards development. Sixteen people including three Chiefs joined Ahmadiyyat Request prayers for the victory of Islam in Sierra Leone."

The Conference was held during the last week of Feb, 1976 .

Digitized by Khilafat Library Rabwah

Disintegration in the Ranks of Christianity

The Promised Messiah was to be raised at a time when Christian religion was to be in the ascendence and the faith of the Muslims had to have gone to the plaedes. The Promised Messiah was to bring the faith of the Muslims back and he had to break the cross which in other words meant that Christian religion had to disintegrate through his efforts.

Since the advent of the Promised Messiah, peace be on him, changes have been taking place in the religions all around. The Muslims have been awakened to the practice of their religion and the Christians have been expressing dissatisfaction at their affairs Quite a number of the Christian dignitaries have come out frankly to say that their religion cannot suit the world, as it is. Doubts have been expressed about the divinity of Jesus and his resurrection is also considered to be un-historical. In other words it can be said that the Christians are proving by themselves that disintegration has already started.

The *Time*, the American Newsmagazine, wrote in its issue for April 12, 1968, in its 'Time Essay' :

> "What is bothering me is the question what Christianity really is, or indeed who Christ really is, for us today". So wrote the young Lutheran Theologian Dietrich Bohnhoeffer from his Berlin prison cell in 1944, one year before he was executed by the SS for complicity in the plots against Hitler's life. "It is a question that today—for more complicated reasons — concerns countless thousands of U. S. churchgoers, who see about them a Christianity in the midst of

Digitized by Khilafat Library Rabwah

change, confusion and disarray.

For Roman Catholics, the religious revolution set loose by the Second Vatican Council has changed many traditional patterns of worship and thought, and seemingly unleashed a legion of priests, nuns and laymen who feel free to cast doubt on every article of defined dogma. Protestants too have been stunned by the spectacle of an Episcopal bishop openly denying the Trinity and the Virgin Birth, and ordained ministers teaching in seminaries proclaiming the news that God is dead. On the theological right, evangelical preachers summon believers back to a strict Biblical orthodoxy; on the left, angry young activitist insist that to be a Christian is to be a revolutionary, and propose to substitute picket lines for prayer."

We ask our Christian friends, is it not a positive proof of the fact that Christianity has failed and it is high time they thought over the last message from God, the Holy Quran and Islam. The second advent of Jesus Christ has begun and his message is that the salvation now lies in accepting the Holy Prophet Mohammad, peace and blessings of Allah be upon him, as the greatest of all the prophets, and acting upon his teachings.

—◀▶—

Muslims have succeeded

It was in 1921 C. E. that the first Ahmadiyya Missionary went to West Africa to preach the message of Islam. Since then a lot of changes have taken place. The Muslims have been awakened to the great task of spreading Islam and the Christians have started realising that their days are gone. As far back as 1955 C.E. the Christians had started worrying about the onward march of Islam. A Daily of Nigeria, *The Nigerian Tribune*, in its issue for 24th February 1955, published the charge of an African Bishop Rt. Rev. A.B Akinyele. In this charge he was reported to have said:

> "The Bishops have welcomed the nationalist's cry for an ever increasing pride in the culture of West Africa, and they wish to encourage this spirit in the life and worship of the church.
>
> "We need to warn our church against allowing Islam to appear as the true fulfilment of African religions.
>
> "The Mohammadens have succeeded, where we have too often failed to incorporate good native customs in their religion.
>
> "They are making a strong bid to be regarded as the recognised religion of West Africa.
>
> "Having heard from more than one diocese in the Province of the advance of Islam and being concerned about the widespread impression that it is sometimes encouraged by official support, the bishop would remind their people that Christianity and Islam are not one—they differ greatly in doctrine and strive for widely different ideals and would urge all Anglicans who hold positions of authority in West Africa to remember their primary loyalty is to Jesus Christ."

That is how God has blessed the efforts of the Ahmadiyya Missionaries in West Africa and in fact same is the case with them all over the world. This is the Age for the quick spread of Islam to all the corners of the globe and it is destined that this work should be done through the

(Continued on page 23)

Islam on the Judgment Day

Digitized by Khilafat Library Rabwah

Dear Listeners ! Assalamo alaikum. My topic this evening is 'Islam on the Judgement Day'. I hope all of you know that almost all the religions of the world believe, in one form or the other, that there *is* a Judgement Day when all of us will be raised to life and our actions in this world will be judged by God. We might differ in details, but to whatever religion we might belong we do believe that there is a life after death and that our deeds, good or bad, have to be judged on a certain day which we call the Judgement Day.

The Holy Quran, the word of God, mentions this fact in various ways. In some places the Judgement Day is called Yaumul Aakhirah. In other places it is called Yaumuddeen, Assa'ah, and Qiyamah. All these words refer to the Day of Judgement. In the very beginning of the Holy Quran we read about God : Maaliki Yaumideen i.e. Master of the Day of Judgment. Again, we read in Sura Al-Baqarah :

يا ايها الذين آمنوا انفقوا مما رزقنكم
من قبل ان ياتى يوم لا بيع فيه و لا
خلة و لا شفاعة و الكفرون هم الظلمون

O ye who believe ! Spend out of what We have bestowed on you before the day comes whe ein there shall be no buying and selling, nor friendship nor intercession ; and it is those who disbelieve that do wrong to themselves.

In this verse the day that has been mentioned refers to the Day of Judgement.

In Sura Mudaththir we read :

فاذا نقر فى الناقور فذالك يومئذ يوم عسير
على الكفرين غير يسير

And when the trumpet is sounded, That day will be a distressful day. Here also day means the Day of Judgement.

We also read in Sura Ar-Rum :

و يوم تقوم الساعة يقسم المجرمون
مالبثوا غير ساعة كذالك كانوا يؤفكون
و قال الذين اوتو العلم و الايمان لقد
لبثتم فى كتاب الله الى يوم البعث
فهذا يوم البعث ولكنكم كنتم لاتعلمون .

And on the day when the Hour shall arrive the guilty will swear that they tarried not save an hour-

thus were they turned away from the right path. But those who are given knowledge and faith will say, 'You have indeed tarried according to the Book of Allah, till the Day of Resurrection. And this is the Day of Resurrection, but you did not care to know.

And there are quite a number of other verses which deal with this subject.

Digitized by Khilafat Library Rabwah

We also find quite a number of Hadith i e. the sayings of the Holy Prophet Mohammad, peace and blessings of God be upon him, on this topic.

But what has this Day of Judgment to do with us. Well, the more you ponder over it, the more you will realise that it has a very great bearing on our life on this earth.

In the first place, the very fact that we are to be raised to life after our death and we have to give an account of our deeds here, keeps us on the right path. It is only when we forget, or when our faith in the Day of Judgment is very weak, that we commit sins.

In the second place, it gives us very great confidence in the usefulness of our life on this earth Do you know that there have been quite a number of philosophers, and there may be even some today, who do not believe in the Day of Judgment and the result of that is that they think this life to be a mere waste—something that is without pl n. Such people are known to have committed suicide because this life has no meaning for them. If their own ideas are to be followed by others also, this world would become desolate in no time. The Day of Judgment really creats confidence in us that our life has a meaning.

I hope you can well understand what would happen to a school if it is rumoured that there would be no examination in future. The standard of Education in that school must fall.

I have said before that the belief of there being a Day of Judgment is common to most of the religions of the world. But how strange it is that with this common belief, people have been playing like a toy. They have always tried to think of that Day in a different form from what it is going to take. everything that a religious Book says about this Day has been distorted by some people or the other and now the generality of the people have very curious ideas about the Day of Judgment. You just hear them discuss this matter and you will be surprised at what they have to say. They will ask the questions: Will the people rise naked? Will there be a scale in which the deeds will be weighed? Will it be possible for all the people to get accommodation? and many more of that type.

Let us first try to understand what really the Day of Judgment is going to be. Islam does not teach that the dead are to be raised with the very body with which they lived on this earth. This body of ours is dust and to dust it goes back. Our soul that goes out of our body when we die, becomes the body and it is given another soul. I know this subject needs more details, but within the brief time at my disposal it simply is not possible to say everything about it. Now, as for our judgment it is futile to think that there is going to be a big scale where the deeds are to be weighed. No doubt the religious books have used that kind of words, but, remember, all such words are metaphorical. There-

fore we believe that the weighing of the deeds only means that God would tell us the value of all what we have done on this earth. Here, you know, we are seldom fully aware of what we do. That is why even when we are wrong, we stick to our guns and confidently believe that we are on the right.

One more important thing about this Judgment Day. You know all of us live under different circumstances That a man who has never stolen is far superior to the one who steals, may be a very wrong judgment which we always pass. What do we know of the circumstances in which one steals. On the Day of Judgment God will reveal the intentions and it will become clear to all of us how different people acted in different circumstances. Personally I have always liked this aspect of the Judgment Day.

Have I said something understandable about the Day of Judgment? Do read the Holy Quran and try to find out all the places where the Day of Judgment has been mentioned and you will know more about this subject.

Before I close I should like to answer one question which often worries the minds of the people about the Day of Judgment. What's to happen after the Judgment? What kind of rewards and what kind of punishments? Are the rewards and punishments eternal? This question is really important. More so in the case of Islamic teachings. Islam teaches that there is a Hell and there is a Heaven i.e. Paradise. Those who are adjudged to be worthy of paradise will be sent to a place called paradise which in fact is a state of mind and not actually a place as Ibadan is a place. Those who will be adjudged worthy of hell will be sent to hell. Islam takes special care to explain that the rewards and punishments of the next world are not physical i.e. they are not exactly of the same kind as we have rewards and punishments in this world. Just as we cannot fully understand what our soul is so we also cannot understand which kind of rewards and punishments of the next world will be.

Digitized by Khilafat Library Rabwah

Whether these rewards and punishments are going to be eternal or not? The answer of Islam to this question is that the rewards will be eternal while punishments which are like various medicines will have to be ensured only unto the time that the people are not reformed. The Holy Prophet has said that a time would come when the cool breeze would knock at the doors of the hell. Thus, Paradise is eternal while hell is not.

Let us pray to God that He may enable us to make full preparations for the Day of Judgment and that we may, on that day, prove ourselves worthy of paradise—paradise which actually means the Pleasure of God.

TAHRIK-I-JADID
(MONTHLY)

This is no exaggeration to say that the Tahrik-i-Jadid (monthly) is a magazine of its own type. It provides you the material which you cannot get from anywhere, in English language.

Your suggestions are always welcome,

Write to the Managing Editor,
Tahrik-i-Jadid, monthly,
Rabwah, Pakistan.

An outline of Early Islamic History

Digitized by Khilafat Library Rabwah

By N. R. A. G. SOOFI

CHAPTER VI

Hounded out of Taif

The Prophet found little response in Mecca. At the time of Hajj the Arabs came to visit the Kaaba from different places. He went round their camps. He called each tribe to Islam. The Qureish had their men everywhere. No one heard him. He next turned to Taif. It was a big town, some sixty miles to the southeast of Mecca. He stayed there for ten days. He met the chiefs of the city. They all laughed at him. Abdial, the leading man of the town, told him to depart. Then he set the young men of the locality at him. They stoned the Prophet for three miles. Ten miles outside the town, the Prophet rested for a while in a garden. Rejected and forlorn, he prayed to God for help. Then an angel said to him, "I would like to crush these people between two hills" The Prophet told him, "Nay, their children might yet worship the true God."

> "There is something lofty and heroic in this journey of Muhammad to Al-Taif ; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Ninevah, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling" (1)

1. Life of Mohammad, by Sir William Muir, pp. 112—113

In the face of ths bitter hostility, and in the midst of all his grief, the Prophet did not lose heart. He again went round the tents of the tribes who had come again on the annual Pilgrimage to the Kaaba. Abu Lahab and Abu Jahl were not far behind. They would warn people and say "Hear him not. He has given up his religion. He wants you to do the same." The Prophet met there some tribesmen of Yasreb or Medina. They were six chiefs of Khazraj tribe. He read to them the Quran. He spoke to them of Islam. They had had heard the Jews of their town say that time was ripe for a Prophet to appear. They said to one another, "Let the Jews not be the first to accept him." They all became Muslims They were Abu Amama, Asad bin Zarrara, Auf bin Haris, Rafi bin Malik, Qutba bin Amir, Uqba bin Amir and Jaber bin Abdullah.

At the time of the next Hajj five of these men came back from Yasreb. With them were seven more. Some belonged to the influential Aus tribe. They met the Prophet at Aqba, a hill outside Mecca. They embraced Islam at his hands. This is called the *Baiat Aqba Ula* the first allegiance pact at Aqba. The Prophet sent them Musab bin Umair to teach them the Quran and the disciplines of Islam. Soon the new religion had many new followers in Yasreb (Medina). Saad bin Maaz, the chief of Aus, became a Muslim. His whole tribe followed him. Usaid, the chief of Abdul Ashhal, also

accepted Islam.

Invited to Medina

Digitized by Khilafat Library Rabwah

More men came from Yasreb to meet the Prophet at the time of the next Hajj. The Prophet was now ready to leave Mecca. God had commanded him to go to Yasreb. Seventy men met him where they had met last year. The Prophet's uncle Abbas was present on the occasion. He said to the tribes of Yasreb, 'Muhammad is loved by his family. They have been with him through thick and thin. Now he wants to leave Mecca and go over to you. You will have to guard him well against every enemy. If you can, say so. If not, then say Now straight. Albaraa, an old chief, said, "We would like to hear the Prophet." The Prophet said, "I only want you to guard me as you would guard your relations." Albaraa took the hand of the Prophet in his own hand and said, "By Allah, we shall guard you with our lives." The Prophet then said, "Your blood will be my blood. Your friends will be my friends. Your enemies will be my enemies." Then Abbas bin Obada, chief of Yasreb, said to his men, "Do you know what it means? You should be ready to fight every black or red and make every sacrifice." They all answered, "We know." Prophet told them, "They will have God's Paradise in return." They answered, "We agree, O Prophet of God, give us your hand." The Prophet did. They all promised to obey him. This is called the *Baiat Aqba Sani* (the second allegiance pact at Aqba). The Prophet then chose twelve leaders from among them.

Plot to Kill Muhammad

The Qureish came to know of of this meeting. They made enquiries. They could get no proof but they were alert. The Prophet told Muslims to leave for Yasreb. Most of them went away. Only the Prophet, his family, Ali and some poor Muslims were left behind The Qureish saw the Prophet was *friendless*. They thought they could finish him now, believing that Islam would then die soon. They met together and agreed to kill him. One man from each family was chosen for the job. These men were to attack the Prophet together. The Prophet's family would not fight back everyone, they believed. God commanded the Prophet to leave Mecca at once. He went straight to the house of Abu Bakr and told him that he had been ordered to depart for Medina. "Will you not take me with you, O Prophet of Allah?" asked Abu Bakr. "I will," said the Prophet. Abu Bakr was moved to tears of joy. He said, "I have two camels ready, one for each of us."

CHAPTER VII

The Prophet Leaves Mecca

The Qureish kept a vigil around the house of the Prophet. They were waiting to lay their swords on him. The Prophet asked Ali to sleep in his bed. He then departed. The Qureish did not expect that he would leave so early. They were hardly aware of him when he went out from their midst. He met Abu Bakr, waiting on the way, as arranged before. Both made for the cave Saur, a cosy hide-out three miles south of Mecca. The Qureish found Ali in the Prophet's bed. They were mad with anger and beat him mercilessly. They placed a reward of 100 camels for any one who would bring Muhammad back dead or alive. Many men set out to win the prize. The search grew hot. The Qureish

soon reached the mouth of the cave. They found a spider's web across it. They also found a pigeon's nest on a branch of the tree that shaded the cave. The guide of the Qureish said, "Muhammad is either in the cave or has gone up to heaven." Nobody looked down into the cave. The Prophet and Abu Bakr could see the men outside. They could see their feet. Abu Bakr felt afraid on account of the Prophet. He spoke out his fear to him The Prophet said, "Fear not. For surely Allah is with us both."

The Prophet and Abu Bakr left the cave after three days. On the way they were overtaken by one Suraqa bin Malik. He was pursuing them on horseback. His mount stumbled three times. Suraqa took fright at this and, calling them, sought peace. He told them that he had come to win the reward set on their heads. But, he said he had changed his mind. He then rode back. The Prophet said to him, "O Suraqa, how will you feel with the bangles of Hormoz on your wrists?" "Hormoz, the Emperor of Iran?" asked Suraqa. "Yes," said the Prophet. Suraqa stood rooted to the spot in utter amazement.

Welcome to Medina

After a hard journey of eight days, the Prophet reached Yasreb. It was the 20th day of September 622. The people of the town had learnt of his departure from Mecca. They were expecting him. They kept turning out *en masse* for several days to receive him. One day a Jew espied from his house a party dressed in white. He shouted at the top of his voice: "O people of Arabia, there comes the man you have been waiting to see." Soon the whole of Yasreb resounded with the cries of Allaho Akbar (Allah is great). Big crowds rushed to welcome the Prophet. They went wild with joy. Yasreb had never been so happy before. The Prophet then proceeded to Quba. Kalsum bin Alhadam, chief of the place, gave him a big welcome there. The Prophet put up at his house. The first thing he did there was to build a mosque. It was called Masjid-i-Quba.

Digitized by Khilafat Library Rabwah

Yasreb was now called Madina-tul-Nabi, the city of the Prophet. Muslims of Medina were called Ansars (helpers). And the refugee Muslims were called Muhajirs. Every Ansar family wanted the Prophet to stay with them. He chose to put up with Banu Najjar, the relations of his grandfather Abdul Muttalib.

Friday Congregational Prayers

After about ten days, the Prophet moved from Quba mounted on the back of a camel. Ansars and Munajirs followed him. On the way he stopped for Juma—Friday congregational prayers. From that day, Juma prayer has become a regular weekly worship in Islam. On the way to Medina proper the Prophet was warmly greeted by groups of Ansars. Women and little girls sang with great joy.

"The full moon has arisen on us from the top of mount Vida.

It is our duty now to give thanks to God."

When he reached the quarter of Banu Najjar, the girls chanted merrily.

"We are the girls of Banu Najjar.

How good the Prophet will be our neighbour."

Now the question was where the Prophet would stay. He said his she-

camel would sit where God wished him to stay. The animal sat down in an open space. The Prophet dismounted and asked, "Who lives near here?" Abu Ayub Ansari came forward saying, "O Prophet of Allah, this is my house and this is my door, pray step in." The Prophet stayed there for seven months. Abu Ayub Ansari and Saad bin Obada served him meals and felt greatly honoured for it.

Soon after his arrival in Medina, the Prophet sent Zaid bin Haris to Mecca to fetch his family. After a few days he return with members of the Prophet's household. Ali reached Medina three days after Prophet's arrival.

The Prophets Mosque

The Prophet bought the land where his she-camel had stopped and where he had dismounted. Here he built the Masjid Nabavi, the Prophet's mosque and a one room house for himself. In one corner he built a shed or suffa for the poor refugees, the Muhajirs. They were without means. The Prophet provided victuals, often starving himself to feed them. The Ansars brought them dates and other eatables. They lived a life of prayer and devotion. They kept the Prophet's company day and night.

The Prophet's mosque was his court, his prayer-hall, and his council room. Here he trained soldiers and here he kept his prisoners of war. Here he received embassies.

The call to prayer was simple in the beginning. Later the present Azan became the call for the five daily prayers, and Bilal, an African convert, became the first Moazzin (caller). The Prophet gave the first place to prayer in all the duties. This, he said, was the badge of a Muslim, which distinguished him from others and led the faithful to the summit of true felicity.

EXPORTERS
OF
Religious Books on Islam

Please write :
The Oriental & Religious
Publishing Corporation Limited,
Rabwah, Pakistan.

Digitized by Khilafat Library Rabwah

INDUS
Travel Agency
is your own Travel Agency
If you are travelling to the
UNITED STATES, CANADA
W. GERMANY, MIDDLE EAST
or GREECE,
make full use of
INDUS TRAVEL AGENCY
by
Air or Sea Booking
Through us.
Thanks
INDUS
TRAVEL AGENCY
Transport House,
Opposite Flatti Hotel
LAHORE

FROM THE NEWSPAPERS

Islam Binding Force For Nation

Digitized by Khilafat Library Rabwah

The Federal Minister for Interior, Khan Abdul Qaiyum Khan, said in Lahore on Sunday evening that Islam was the Binding force for the nation.

Addressing workers of the Pakistan Muslim League at the residence of Malik Pervaiz, President, PML, Lahore district, Khan Qaiyum said that Prime Minister Bhutto had rightly described Pakistan as the fort of Islam.

He stressed the need for popularising the thoughts and teachings of the Founder of the Nation so as to make Pakistan stronger.

Khan Qaiyum said his party would continue its efforts for the solidarity of Pakistan.

Speaking on the occasion, Qazi Mohammad Isa, President of the Baluchistan PML, said his party had decided to co-operate with the Pakistan People's Party as it was endeavouring to preserve Pakistan while other political parties were raising the slogan of four nationalities. APP

(The Pakistan Times, 22-3-76)

An Important Post for an Ahmadi

The Supreme Military Council, Ghana, has appointed Mr. Issifu Ali, Chartered Accountant, as Chairman of the State Enterprises Commission with effect from February 1, 1976.

An official statement issued in Accra said that the Commission, which has both advisory and executive powers, is to examine and analyse, among other functions, the major aspects of the policies and operations of statutory boards and corporations and joint state enterprises, including their objectives, staffing and appointment of senior management staff and board of directors, with a view to stepping up their profitability.

(W A A N A)

A Ghanaian Ahmadi Decorated

Seven Ghanaians were awarded national honours by Col. I. K. Acheampong Head of State and Chairman of the Supreme Military Council at a reception at the Castle, Osu, held on January 13, 1976 to mark the fourth anniversary celebrations.

Among the recipients was Mr. Issah Goodman, a blacksmith and welder of Tamale in the Northern Region who received a Grand Medal (Civil Division) for his personal contribution towards blacksmithing. The ceremony was given wide publicity and televised for the general public.

Mr. Issah is a devout Ahmadi and devotes his time and money for the welfare of the community. He is a member of the Regional Executive Committee and works as an honorary financial secretary of the Jamaat in Northern Ghana. Before the regional conference was held at Tamale last year, he bore all the expenses of whitewashing the Ahmadiyya mosque and Misson House at the centre.

(W A A N A)

Digitized by Khilafat Library Rabwah

Our Beloved Khalifa is like a Central Atom

BY

Alhaj Muzaffar Ahmad, Dayton—America

MY attendance of the 83rd Jalsa Salana was different from my two earlier visits to this blessed function. On my first trip in 1973, I saw my great spiritual leader for the first time and was too filled with reverence and awe to think of anybody or anything else except my beloved. During my second visit I had almost the same feelings, but intensified. The wonderful and unique qualities of Huzur which had been hidden from my sight and comprehension on the earlier visit made a deeper impression on me. I now clearly realized the impact of divine leadership and the influence and the authority he holds over his world-wide community.

Saturated with love of the beauties of our beloved Imam, this year, at the 1975 Jalsa Salana, I had opportunities of watching besides Huzur, some other divines around him, particularly members of the Promised Messiah's family (peace and blessings of Allah be on him) excelling one another in exhibiting the finest qualities they have inherited from our great spiritual Founder. Therefore I propose to give hereunder my personal impressions about some of the blessed lieutenants of Huzur who struck me most.

The organizational features of Jalsa Salana are a lesson for each of us in discipline, sacrifice and most of all, humility. All activities are carried out to please Allah under the direction of his Khalifa, Hazrat Hafiz Mirza Nasir Ahmad.

Members of the family of the Promised Messiah were the perfect manifestation of the aforementioned qualities. The great grandsons of the Promised Messiah were assigned to our guesthouse to serve us ; there was no trace of vanity, arrogance, or airs of importance manifested in their attitude as commonly found among people of importance in the Western cultures. The examples of these young men are a guidepost for young men everywhere who seek the favour of Allah and obey his Khalifa.

The vigour and earnestness of these young men and, in fact every person given an assignment by Huzur, are responsible for making our stay so comfortable. I must say our accommodations were excellent and second to none.

The attitudes of wisdom and knowledge are manifested in the speech, actions, and deeds of our beloved Khalifa. His character is like the central atom which the others in its sphere revolve and diffuse its light around. We have had around old stalwarts as Maulana Abul Ata, Qazi M. Nazeer and Abdul Malik Khan, the last of whom gave us special time after his illuminating *dars* after Fajr

prayer. Special meetings with these divines left us reeling with spiritual knowledge. Speeches of young divines convinced me of their great scholarly qualities. Mirza Tahir Ahmad in particular, on each of my previous trips to Jalsa, has spent both afternoons and nights explaining points of Islam to our delegations; his knowledge is expansive. After hearing the gist of his lecture on the sacrifices of women in Ahmadiyyat, I realized that all the professed qualities and sacrifices, mine or of my colleagues are nothing as compared with those of Lajna Imaillah. I only wish that I and my offsprings if given a chance to serve in the cause of Islam rise to the occasion with the same spirit that the handmaids of Allah have exhibited. We in America and Europe are the recipients of their sacrifices. They were the major contributors to the early Missionary thrust initiated under Khalifatul Masih II, (RAA). Mir Mahmud Ahmad was an inspiration to me in many ways. The fraternity and brotherhood shown by him, I shall never forget. I feel as though I have left a brother behind and long to enjoy his company again.

Our women are not without great personalities. The impact of Hazrat Maryam Siddiqa has left a lasting impression upon our Lajna members who attended the last two Jalsa Salanas. As a result of contacts with her and Begum Sahiba, Ahmadi women in America now observe purdah and I am sure that every effort is being made by our sisters in America to emulate the noble qualities of women in Rabwah in their everyday lives.

Sahibzada Mirza Mubarak Ahmad, the Vakile Tabshir, who has the responsibility for the world wide missionary activities, is an extremely talented man. He enjoys a well-earned reputation as an excellent organizer. Under his supervision his organization saw that we were provided with all creature facilities. Mirza Mubarak Ahmad, a man who commands so much authority, would however, tell all and sundry that in the Ahmadiyya community only one official counts and that is the Khalifa. There is no No. 2 or second in Command in our community. All submit to the authority of Huzur and carry out most faithfully whatever duties are assigned to them. Obedience to Khilafat is their creed. The gifted Mirza Mubarak Ahmad is also the Sadr of the Ansarullah, for every Ansar he is an example of the role that you must play in service of Allah and his Khalifa. Mirza Mubarak Ahmad presented America its first Ansarullah flag. I pray the we carry it well.

Digitized by Khilafat Library Rabwah

Qadian the birth place of the blessed Founder of our Movement, the Promised Messiah and Mahdi (AS) is truly a place of spiritual delight. The atmosphere dictates to your consciousness that some profound act of God has transpired there. The visit to the shrines of our movement are a blessing which staggers description.

The character of the Ahmadis of Qadian is one we in America should emulate. Our beloved Khalifatul Masih III, Hazrat Mirza Nasir Ahmad has said we should pattern ourselves after Qadian. Our brothers in Qadian are a small community and are surrounded by non-muslims, but their love of Allah and His noble Prophet (SAS) is first and foremost in their lives. They are the perfect illustration of how one must cut himself away from all but Allah. This community started from 313 Darwishes who stayed behind after the partition of India and Pakistan, have now grown to 1500 perhaps more They are under the guidance of Mirza Waseem Ahmad the secretary of the Indian Missions, who resides in the home of the Promised Messiah. The Amir of Qadian

is Maulana Abdur Rahman, a Sahabi of the Promised Messiah (AS) I would like to point out that Mirza Waseem Ahmad is a grandson of the Promised Messiah (AS). He is a pious and noble man and exhibits the same beautiful qualities as his brothers and we can learn much from his actions such as how one conducts himself in a non-muslim majority surrounding. He is indeed a star that should be followed. Many lessons we in America with titles of leadership can learn from him.

Our visits to Qadian are part of fulfilment of the prophecy that Allah would cause men to come from the farthest corners of the world to visit the Promised Messiah and Masih (AS). Alhamdolillah !

Muslims have succeeded

Digitized by Khilafat Library Rabwah

(Continued from page 12)

Jamaat that has been raised by the Promised Messiah, peace be on him, in direct command from God, the Almighty. That fulfills a great prophecy of the Holy Quran and the Holy Prophet Mohammad, peace and blessings of Allah be upon him.

The Holy Prophet had mentioned separate signs for the Christians and the Muslims and we wish that both of them could ponder over them and come to the right conclusion.

THE HOLY QURAN

		U.S.Dollars
1.	The Holy Quran with English Translation and Commentary (5 Parts) Complete Set ...	35.00
2.	The Holy Quran with English Translation and Short Notes fine paper ...	7.00
3.	The Holy Quran with English Translation included Introduction	4.00
4.	The Holy Quran with Dutch Translation included Introduction	5.00
5.	The Holy Quran with German Translation included Introduction	5.00

EXPORTERS

The Oriental & Religious Publishing Corporation Ltd.

Rabwah, Pakistan.

All Doubts were Removed

Digitized by Khilafat Library Rabwah

SISTER AYESHA SHAHEED,
National Financial Secretary of Lajna, America

Upon leaving Lahore enroute to Rabwah by bus, there were many sights to marvel at. Approaching Rabwah, if you can picture a city sitting in a bowl, substituting the bowl for the hills with its rustic colour, as well as protectiveness then you are seeing Rabwah. To my knowledge no other place around was enclosed with hills.

The delegation was greeted by Hazrat Sayeeda Maryam Siddiqa, who is in charge of her institution. Along with Chhoti Apa were the hostesses who would be answering to our every need. From then on, we were to be chaperoned everywhere, no matter how trivial the occasion may have been to us. We were made quite comfortable. The next day Jalsa Salana was to commence.

Jalsa Salana is an entity unto itself. It was most inspiring moral and spiritual revival Some of us were fortunate to have the service of interpreters which enhanced our comprehension of the many speeches which were in Urdu. They came each day to be of service. The utterness and devotion shown by these people was remarkable. Listening to the speeches, and seeing our beloved Khalifa was more than words could ever say. Such brilliance in his face and character! So warm and yet so precise! Whenever he spoke, he spoke with certainty. One did not have to see him to know that it was he. Lajna America had two sessions with Huzur. And as a result of his instructions I entered into "Purdah". If there were any doubts as to Islam being the religion for all times and places, all doubts were removed within the three days.

While attending Jalsa going to and from the sessions we were greeted by many who just wanted to touch us and exchange salams. I do believe they were quite surprised to find that all of us had a common bond. The bond of the Arabic greetings. All female institutions with Chhoti Apa as their virtual head, are confined to a particular site and working independently with no unnecessary intermingling of the sexes. Personally I did not experience the excitement or anxiety as previously reported, rather, I felt a certain calmness and peace of mind in my surroundings. You will have to go to see and feel for yourself, for no one else can tell you. And each experience will be different. But please do not go with a closed mind, and go for the moral and spiritual revival.

After Jalsa Salana, we were visited by such divine people as the Promised Messiah's relatives, each one of whom was instrumental in making our stay enjoyable.

We saw many places in Rabwah as time and scheduling would allow. The Khilafat Library which houses 35,000 books, was completed in 1971. We saw the schools and colleges. The motto of the girls college, "Be Ahead in Doing Good" was very impressive. The largest mosque we saw, Masjid Aqsa, was completed three years ago with the contributions

of one individual of 1½ million dollars. Its structure was so vast in size that my camera was unable to take a single picture. A series of pictures had to be taken. The women are expected to attend Jumma services only, otherwise prayers are said in their homes.

In Qadian I saw a unique attitude among its inhabitants. Although few were English speaking, one only had to look into the faces of the sisters to feel the warmth, the love and concern for sisters from another land. They (Qadian Jamaat) greeted us in a massive chorus of Takbirs standing everywhere, even on roof tops. While in Qadian, we saw the "Bahishti Maqbara", the house of the Promised Messiah, the mosques, and other signs of Allah, everything sacred and blessed. The hospitality is unmatched. We were sad to think of parting from here. The people were just as enthusiastic when we left as when we arrived.

Returning to Rabwah took on a different meaning. Now it was time to leave and this was the hardest to do. Three weeks in this Holy place, meeting sisters for the first time, loving them and now having to leave them. Inside you keep saying, "I must return again and again."

PRESENTATION OF THE HOLY QURAN

Digitized by Khilafat Library Rabwah

WHEN Mr. Heath came to Bradford last week to sell us the virtues of his new book on sailing, he found himself on the receiving end of a campaign too.

What he ran into was the one-man mission of Mr. Aminullah Khan Salik, of 10 Stirton Street, Little Horton, who is making it his business to recommend Islam to important people visiting Bradford.

He was spurred on by a minor triumph when the Duchess of Kent recently agreed to study a copy of the Quran, the Mohammadans bible, he had presented to her. Mr. Heath got the Quran too and a variety of other books, including one called Word of Warning

"It is very important to tell big people about Islam" said Mr. Salik, "because this is the only way to prevent Europe turning to atheistic communism". (Telegraph and Argus dated December 1, 1975).

"Mr. Wilson - the Prime Minister was presented with a copy of the Quran, the Holy book of Islam, by Mr. Aminullah Khan Salik, an Ahmadiyya Muslim Missionary of 10 Stirton Street, Bradford. Mr, Wilson thanked Mr. Salik for the gift." (Telegraph and Argus dated December 6, 1975).

Digitized by Khilafat Library Rabwah

OUR 57TH MAJLIS SHOORA

AS revealed to the Promised Messiah, peace on him, and in fulfilment of the promise made in the Holy Quran to the true believers, the institution of Caliphate was established in May, 1908. We are indeed fortunate to witness the third manifestation of Divine Power. In accordance with the command contained in 42 : 39 this community holds its Majlis Shoora at the centre every year under the chairmanship of Hazrat Amir-ul-momineen, the spiritual head of the world-wide organisation. In the 57th Shoora 564 delegates participated. They came from all parts of Pakistan, including one American delegate and a representative of the Jamaat in the United Kingdom. The meeting was held in the spacious Mahmood Hall with 900 visitors from different branches and 500 local Ahmadies. Separate accommodation was provided for lady visitors who regularly attended the four sessions commencing on 26th of March, 1976, after Friday congregational prayers. Hazrat Khalifatul Masih III was in good health and presided over all the sessions, *Alhamdolillah*.

FIRST SESSION. At 4 p.m. Huzur arrived at the Hall and after a recitation from the Holy Quran led a silent prayer for divine help, blessings and grace. All joined him in offering sincere and devoted prayers in all humility to the Almighty and Powerful God. After the prayer Huzur welcomed the delegates and told them that the Shoora they attended was of a very important nature. All such meetings were important, but since the proclamation of the Ahmadiyya Centenary Jubilee Plan the meetings have become all the more important. The Plan was chalked out under divine guidance and the Jamaat has shown a great zeal for offering financial help to make it a success. Rather they have promised to pay manytimes more than what was required of them and have made a very good start. Although the climax of the celebrations was to come after 14 years, we have made an earnest start to prepare for the same. World events have taken an important turn and what was happening on the international scene deserved our attention and sincere prayers.

Mentioning some of the important steps so far taken, Huzur said that he had laid the foundation stone of a mosque in Sweden which would be completed in July 1976. During the next two years a mosque and a mission house is to be constructed in Norway. More mosques and mission centres are planned to be built in other important parts of Europe. The community has got many sincere and zealous converts in Sweden and more are expected to join them. We have therefore to make preparations for the coming victory of Islam through wise planning, by advancing convincing arguments and offering sincere and vehement prayers to God to show heavenly signs in its support. We are encountering certain difficulties in establishing a printing Press in Pakistan and friends are required to pray for the guidance of those who wanted to interfere with a plan which is bound to succeed. Almighty God has willed that Islam should be made a dominant spiritual force in this world through the efforts of the followers of Imam Mahdi. None could stand in its way. But it would not be as you and I wish. Only what God has willed shall come to pass.

Under Nusrat Jahan Scheme the community has made remarkable success. I promised to send 16 doctors to West Africa in seven years, but the target was reached within 1½ years. Now we need more doctors to replace them Probably we will have to send doctors there from foreign countries. God has bestowed on our Ahmadi doctors a special power of healing unmatched by other more highly qualified doctors with better equipment and material. Ahmadi doctors should offer their services to work for the welfare of the Africans and raise their health standards. The community is increasing in numerical strength. Hundreds of new converts have joined us in foreign countries during the few weeks preceding the Shoora meeting. Some church dignitaries are striving to retard our progress, but Allah will clear the way for the final victory of Islam

At the end of his opening speech, Huzur exhorted the audience to continue praying vehemently and make a concerted effort for the victory of Islam. "Your prayers and your struggle must reach its climax", said Huzur.

Digitized by Khilafat Library Rabwah

Five sub-committees were then formed to discuss the relevant items on the agenda and submit their reports the following day.

Two sessions were held on the 27th of March. Budgets of Sadr Anjuman Ahmadiyya, Pakistan, Tahrik-i-Jadid Anjuman Ahmadiyya and Waqf-i-Jadid were approved unanimously for the ensuing year. Many useful suggestions for the betterment and advance of the community were put forward by the delegates. Huzur enlightened them about different viewpoints and every sentence he spoke was educative and full of spiritual wisdom. During the deliberations Huzur made clear that we are a religious community and have nothing to do with politics. Like all other citizens we exercise the right of vote for the benefit of our country. He also emphasized that we are Muslims and no power on earth could deprive us of our faith.

All delegates were invited to dinner the same night by Nazir Ziafat. Hazrat Khalifatul Masih III also participated.

The last session commenced at 9a.m. on 28.3.76. With the permission of Hazrat Khalifatul Masih III Sheikh Mohammad Ahmad Mazhar, Ameer, Jamaat Ahmadiyya, Lyallpur moved a resolution as to the compilation of a book on jurisprudence explaining the Ahmadiyya viewpoint on the law of inheritance, *Hiba* (gift), marriage, divorce, zakat, guardianship etc. etc. As directed by the founder of the Ahmadiyya Community it was to be based on the Holy Quran, Sunnah, Hadis and the Hanifite school of thought. The ulema of the community were to give their opinion over important matters where no detailed guidance was available in the above sources. The full title of the book would be FIQH AHMADIYYA HANAFIYYAH ISLAMIYYAH. The book will embody the laws in principle and would be used by all branches of the community throughout the world. Minor details could be added later on and adjustments made to suit local conditions. The book, when ready, will serve as personal law of the members to be used in civil courts at all levels.

The resolution was hilariously welcomed by the delegates who believed it to be a milestone in the history of the community They congratulated Huzur for taking this epoch making decision. When it was put to vote, all the delegates were on their feet to support it. Huzur joined the delegates and stood up with a beaming face to give his approval.

FINAL ADDRESS

Speaking for half an hour about

the principles of Islamic jurisprudence, Huzur said that difference of opinion was tolerated in this field. Sunnis have four schools of thought and Shias have their own principles of jurisprudence. But the latter had an advantage over the former as they had their spiritual heads or Imams who guided them in many details. Heads of all schools of thought respected the opinion of their fore-runners and contemporaries and none declared others to be outside the pale of Islam.

"It is true", said Huzur, "that the Holy Quran, Sunnah and Hadis serve as the mainspring of Islamic thought and belief, but Hazrat Imam Mahdi, peace on him, also attached much importance to the views held by Imam Abu Haneefa." Huzur said, Root of the word اجتهاد (research) is جهد which means 'struggle'. Any scholar who dives deep into the Holy Quran and sunnah, brings us nearer to the spirit of Islam.

Referring to the *Fiqh Ahmadiyya* which is to be compiled soon, Huzur said, some people took us to be pagans or atheists as we had no book of jurisprudence of our own. They approached the Pakistan Government to make civil and religious laws on our behalf to be applied to us in all civil suits. But they were wrong even there. Our Jamaat had a jurisprudence of its own which it had followed right from the beginning. Every government is duty-bound to take it into consideration. After the proposed book is ready, Ahmadis will be able to avoid the confusion into which other muslims have fallen due to lack of organisation and spiritual leadership

For the next 25 minutes, Huzur admonished the community to give more at ention towards reforming themselves and their families. Quoting 66 : 7 Huzur said that every Ahmadi was bound to look to his own spiritual progress as well as that of his wife and children. We believe in one and only one God and we have a firm faith in the Holy Prophet Mohammad, peace and blessings of Allah on him. Our opponents may say what they like, but our faith is well ground in Islam and the Holy Quran. They may call us non-muslims for the purposes of constitution and law, but we firmly believe in all the fundamentals of Islam. No true and sincere Ahmadi would ever declare that he was a non-muslim. If all the mountains of this world were made to hang over our heads and we were threatened to be crushed under them unless we expressed our disbelief in the Unity of God and Apostleship of the Holy Prophet Mohammad, we would readily choose to be pulverized under the weight of heavy mountains than to admit our disbelief. And we also know that Islam does not allow any type of coercion in matters relating to faith.

Digitized by Khilafat Library Rabwah

Huzur said, you will be questioned by God about your own beliefs and actions. If you take the right course and stick to what is true, you have nothing to fear. Allah says in the Holy Quran (5 : 106) that as you follow the right path it will do you no harm if a certain person is gone astray ; because you are to return to God who will reward you for dissociating from the whole world for His sake. But if you betray Allah and His Apostle to win popularity with the common folk, your end is sure to be miserable. Trials and tribulations are sure to come. Believers have always been put to severe tests. Still we are expected to say with one voice what the Imam Mahdi, peace on him, has said :

و مثلی حین یؤذی لایبالی

i.e., when a person like me is per-

(Continued on page 32)

Why is the Holy Quran Superior to the other Revealed Books?

Digitized by Khilafat Library Rabwah

Translations from Promised Messiah's Writings :

Barahin-i-Ahmadiyya

(By Maulvi Sher Ali, B.A.)

"HERE some of the opponents of Islam may raise the objection that to hold the Holy Quran to be superior to all the revealed books means that the other books are inferior, but as they are all the Word of one and the same God, it is unreasonable to make any discrimination between them and to declare some of them to be superior to others. The answer to this objection is that indeed all the revealed books are equal in respect of the fact that they are all the Word of God, but some of them are superior to others in respect of the amount of truth contained in them, and the degree to which religion is developed in them, and it is in this respect that the Holy Quran is superior to all other books.

"It may be asked why God did not reveal the whole and complete truth in all the revealed books and why He made the Holy Quran the most comprehensive of all. Such a question will occur only to him who is not acquainted with the reality of revelation and why it is sent down. It must be remembered that revelation is never sent down unless there is a call for it. It comes only when it is required, and it comes according to the need. The law of God with regard to revelation is that it is never sent down until there is an occasion for it. The sending down

of revelation unnecessarily, when there is no demand for it, is a purposeless action and cannot be ascribed to God, Who is all-wise and Whose every act is characterised by wisdom, propriety and suitability to the need of time. Hence, it must be borne in mind that the reason why the divine teachings embodied in the Holy Quran are complete and detailed, a feature absent in the previous scriptures, and why development of religion was brought to perfection in the Holy Quran and in no other book is that at the time of the revelation of the previous scriptures there did not exist those incentives to revelation which existed at the time when the Holy Quran was revealed."

Faith and reason

Digitized by Khilafat Library Rabwah

True wisdom and sagacity of man lies in the fact that he should thorougly investigate the principles and the beliefs on which depends his eternal bliss or abiding damnation in the life to come and then accept what is true and reject what is false, and that he should base on strong and firm foundations those doctrines of his which he believes to be the means of salvation and happiness in the hereafter and should not depend on the lessons which he learnt from his mother or nurse in the days of his childhood; for to rely on mere whims and fancies, of the truth of which one does not possess even the slightest evidence, is really to deceive oneself. Every sensible man recognises the fact that for all those men who believe salvation to depend on the acceptance of their scriptures or of the doctrines inculcated therein and who declare the followers of all other books to be doomed to perdition, it is highly essential that they should prove the truth of their claims not merely on the authority of revelation, but also by the evidence of reason. For, although the evidence of revelation is highly trustworthy and it is only through this evidence that one can attain to the highest degree of certainty, yet if a book claiming to be revealed contains a teaching, the absurdity of which can be demonstrated by clear and convincing arguments that teaching cannot be held to be true and the book which contains such unreasonable teaching is either false or corrupted or misinterpreted. Since it is reason which decides whether a thing is right or wrong and is the means of distinguishing the possible from the impossible, it follows that the truth of the doctrines of salvation must also be judged by reason. For if the tenets of different religions can not be proved to be true, nay, when judged by reason they are found to be false, impracticable or impossible, how then shall we know that the religious beliefs of one man are right, while those of the other are wrong, or that the sacred scriptures of the Hindoos are true, while those of the children of Israel are false? If we cannot distinguish truth from falsehood by means of reason, how will it be possible for a seeker after truth to know the true from the false and to accept the former and reject the latter, and how can a man be held guilty in the sight of God if he rejects such religions?

Revelation versus Reason

The Brahmo Samajists who do not follow any revealed Book and who look upon Reason as a sufficient guide for the discovery of every truth may here ask, "Is not human reason alone a sure, perfect and easy means for ascertaining truth?"

It is indeed true that Reason is a God-given lamp, the light of which draws one to truth and delivers man from various sorts of doubts and misgivings, and dispels many baseless suspicions and misunderstand-

ings ; it is extremely useful, highly essential, and a great blessing : yet inspite of all these virtues and advantages, there is one drawback, and that is that Reason alone cannot lead to the highest degree of certainty in finding out the reality of things. The highest degree of certainty about a thing means that a man should be thoroughly and perfectly convinced that that thing really and actually exists. Mere Reason, however, cannot lead us to that degree of certainty ; for the utmost that Reason can do is to prove the necessity of a thing. All that it can say is that such a thing must exist or ought to exist. It cannot say that such a thing actually exists. That degree of certainty which makes a man go beyond the stage of "must exist" and attain to the stage of "actually exists" can be reached only when Reason is joined by another companion which confirms its theoretical conclusions and invests them with the garb of actuality ; that is to say, when Reason says about a thing that such a thing ought to be, that companion verifies its judgment by furnishing the information that that thing actually is. For, as we have just said, Reason only proves the need of a thing, it does not prove the thing itself ; and it is evident that there is vast difference between establishing the need of a thing and establishing the thing itself. At any rate, Reason needs a companion which may supplement the theoretical and defective verdict of "ought to be" with the practical and complete verdict of "is" and which may inform us of facts as they actually are. Hence God Who is very merciful and Who wishes man to attain to the highest grades of certainty, has supplied this need and has opened to Reason the way to perfect certainty by appointing for it various companions, so that man, whose entire felicity and salvation depends on perfect certainty, may reach his goal, and by quickly crossing the river of doubts and uncertainties by means of the frail and shaky bridge of "ought to be" which Reason has constructed across it, may enter the lofty castle of "is" which is the abode of peace and security.

Digitized by Khilafat Library Rabwah

The companions, which are held by Reason are different for different occasions, but Reason fixes their number at three, and they are as follows: If the judgment of Reason concerns the material things of the world which are daily seen or heard, or smelt or felt, then its companion which makes its judgment attain to the stage of perfect certainty is accurate "observation" or "experience". If the judgment of Reason pertains to events and occurrences which have been or are taking place in various times and places, then it has another companion which is called "history" or "news" or "letters and despatches". This companion, like "experience", makes the dim light of Reason so clear that it is sheer folly or insanity to entertain any doubts about it. Finally, if the judgment of Reason pertains to things which are beyond the range of our senses, which we can neither see with our eyes, nor hear with our ears, nor feel with our hands nor discover with the aid of the chronicles of this world, then it has a third companion called "Ilham" and "Wahy", i.e. Divine Revelation. Reason also demands that just as the imperfect Reason had been given two companions in the previous two cases, it must have a companion in this case also, for there can be no variation in the laws of nature. When God has not deemed it fit to keep man imperfect in worldly lore, any imperfection, mistake and error in which really involves no serious harm to him, we shall be guilty of an injustice to God if we suppose that He

has left man imperfect in the knowledge of matters, on the perfect acceptance of which hangs the salvation of man in the life to come, and the entertainment of any doubt respecting which leads to hell ; and has limited his knowledge of the life after death only to such imperfect ideas as are wholly based on conjectures and has appointed for him no such means as by actually verifying his conclusions, may afford his mind the satisfaction that the bases of salvation which his Reason had devised by way of conjecture do really exist and the need which Reason had inferred, is not an imaginary need but a real and actual one.

Digitized by Khilafat Library Rabwah

Now that it has been shown that in matters spiritual, perfect certainty can only be attained through Revelation, and that man stands in need of perfect certainty for his salvation, and that it is difficult to keep one's faith intact without complete conviction, it follows that man is in need of Revelation.

It must also be remembered that although every Revelation was sent to convey conviction to the minds of men, yet the degree of certainty to which the Holy Quran leads is unsurpassed ; and it is in this wise. All the revelation that came before the Holy Quran testified of facts They only made a statement, and for this reason they were corrupted in the end, and selfish and self-loving men construed them according to their own desires. The Holy Quran however, took upon itself the duty of Reason also, and rescued man from all sorts of difficulties. It not only gave evidence of facts pertaining to the spiritual life of man, but also established their truth rationally. Everybody who will carefully read the Holy Quran will find that it adheres to two things from beginning to end, viz : rational arguments, and the testimony of Revelation. Both these features of the Holy Quran are running through it like two big streams flowing parallel to, and influencing each other. The line of Rational argument goes on demonstrating that it should be so and so, while the line of revealed attestation goes on satisfying the mind like the testimony of a holy and truthful witness that it is actually so. One can easily see the facility which the method followed by the Holy Quran affords to every seeker after truth. For one who reads the Holy Quran does on the one hand, learn the arguments of reason given therein, arguments so powerful that one would in vain look for more cogent ones in the writings of any philosopher, and does, on the other, know the evidence of revelation confirming those arguments, and is thus enabled to attain to the highest degree of certainty. And he gets all this without any pains on his part, while another man will not get it even if he devotes his whole life-time to study and research. Thus the Holy Quran is the only book which furnishes the certain, perfect and easy means of knowing all the truths and certainties on a sure knowledge of which depends our salvation.

Our 57th Majlis Shoora

(Continued from page 28)

secuted, he does not care at all.

At the end Huzur bade farewell to all delegates and prayed for their safe journey. Then he led a silent prayer for the speedy victory of Islam. All the delegates and visitors joined him and for five minutes the whole atmosphere was filled with sighs, sobs and cries, rising towards heaven !